



Volume 5, Number 1

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## Government Open Letter Angers Lubicon Leader

... Ominayak knocks spreading of "false rumors"



Chief Bernard Ominayak

by John Copley

An Alberta government "open letter" to the background to the Daishowa pulp mill's impact in the Lubicon Lake Indian Band's land claim has angered Lubicon Chief Bernard Ominayak.

While Premier Don Getty says he backs the letter, there has been concern expressed by Daishowa representatives who would like to see the Lubicon claim settled.

As Don Wanagas of the Edmonton Sun notes in a recent column, the unsettled claim is likely making the backers of the Daishowa project nervous. "The mere thought of a mega-million dollar pulp mill going up in smoke, or the spectre of its products being boycotted, does tend to make bankers wonder about the security of their capital loans."

Wanagas suggests that it might have been pressure from Daishowa that prompted Getty to meet with Ominayak March 4, but that although Ominayak responded positively to that meeting then, the letter may have undone the positive effects of that meeting.

In fact, Ominayak now says he's not sure how well Getty understands

the situation, and what impact the letter will have on Getty's promise to encourage the federal government to deal with the Lubicons in a fair manner.

The March 14 letter, signed by two of Getty's ministers, Attorney General Jim Horsman and Forestry Minister LeRoy Fjordbotten, says there are misconceptions on how the Daishowa pulp mill affects the band's claims.

But Ominayak says the government is "spreading false information" and "Albertans are being deceived."

He denies the letter's statement that his people had ample opportunity for input, contending that the Lubicon's weren't consulted.

He also charges that the letter distorts the Lubicon land claim by citing "a 25,000 square mile area claimed by the Lubicon Band in 1980 and 1982 court actions... close to 10 per cent of Alberta (which encompasses) many villages and towns (including Peace River), provincial parks, Metis settlements and reserves belonging to other Indian bands. The Alberta government does not, and cannot, recognize a claim of such magnitude."

But, says Ominayak, Horsman knows very



Premier Don Getty

well that the band revised its claim.

According to Lubicon advisor Fred Lennarson, the band is now seeking 236 square km for a reserve and a wildlife and environmental control area of 10,878 square km.

And, says Lennarson, Alberta government officials told the band there would be no logging east of the Peace River. He said it wasn't until February that the band learned their area was included in the forest management area assigned to Daishowa.

An environmental study shows Daishowa wasn't required to deal with the environmental effects of logging or roads to be built for log trucks. Yet it shows that 25 to 30 per cent of Daishowa's logs — up to 76 truckloads per day — will go past the Lubicon settlement at Little Buffalo and that Little Buffalo is a prime cutting area.

Lennarson says the letter "makes absolutely no sense in the light of the discussions (Minayak) had with Premier Getty on March 4.

"Those discussions offered hope. This docu-

## Inuit Children Visit Canada's Capital

... "surprised and astonished" by big-city life

by Cory Boudet

(Ottawa) ANN. New sights and sounds and the pace of a hectic schedule had 15 Inuit students overwhelmed and worn out by the end of their six-day visit to the nation's capital.

The students, aged 11 through 15, had a list of many activities in which to partake — and shopping was first on the agenda.

From Umiujag in Northern Quebec, a tiny and completely isolated village, the students visited Ottawa as part of a cultural exchange program with grade 6 students at Hull School.

They were all astonished by the tall buildings, all the cars, lights and people, said their teacher, Mary Ann Hancey.

Their visit took them to both Montreal and Ottawa. In the capital they visited the House of Commons where their tour included a meeting

with Prime Minister Brian Mulroney.

Other new experiences included their first swim in an indoor pool, their first visit to an indoor hockey arena, a chance to sample food at "McDonald's", a visit to the Museum of Natural Sciences and participation in "Winterlude" (the local winter festival) activities.

The shoppers in the group said they would be looking for jewellery, hockey equipment, stereo headsets and tapes.

The students billeted with families in the Ottawa area.

Later this month, the students from Hull School will head north to Umiujag where they will undoubtedly find many new experiences themselves.

Some of the items on the agenda include dog-sledding, ice fishing, and learning to make Native arts and crafts.

The costs for transportation are being paid for by the federal government.



King and Queen of the North contest winner Solomon (left) and Bertha (right) receive trophies at Natsavoyak Centre Banquet.

ment places the band firmly back on an adversarial relationship with the Alberta government.

"If this is the Alberta government's position, then the band is right back where they were before the meeting with Mr. Getty."

New Democrat leader Ray Martin agrees that the letter makes no sense. "Getty for once did the right thing in meeting with the Lubicon Chief and getting things going again," Martin says. "Then two of his ministers turn around and write a letter which antagonizes the situation."

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guest editorial

## Genocide Gallops Onward

by Terry Lusty

The plight of the Lubicon Lake Indians of northwestern Alberta, whose land claims remain outstanding, is a blot on Canadian society. Government persistence to not settle this long standing account is a tacit reminder of days gone by but also of times that linger on.

The genocide of the Indian race has not ceased since the arrival of Christopher Columbus

on this continent back in 1492. The great invasion and occupation resulted in the extermination of millions of central American Indians followed by U.S. military operations destined to decimate, if not annihilate, Indians in the U.S.A. This included major skirmishes against such natives as the Cherokee, Apache, Navajo and Sioux.

On Canada's eastern seaboard, the Beothuk Indians were exterminated. Around the Great

Lakes, the Hurons fell into near obscurity due to clashes between the British and French; hostilities founded on their insatiable appetites for Indian lands.

Despite the continuing goodwill of Canada's Indians to allow European settlement in a peaceable manner, the voracity of the white race continued full tilt. By the latter 1800s, treaties with most Indians were negotiated and signed, thus greatly reduced Indian lands. This, however, was insufficient in quenching their thirst. By the 1920s, government was at it again — telling Indians they were a dying people and coaxing them to surrender even more land.

The track record of society is far from admirable documentary. One

could easily fill a book detailing sickness and death introduced at the hands of the whiteman; the physical removal of children who were shovelled into mission schools and robbed of their heritage; the imposition of restrictive hunting, fishing and trapping laws which stifled Indian subsistence patterns, not to mention the numerous other examples that contributed to the cultural, physical, emotional, mental and spiritual genocide of Canada's first people.

Today, one only needs to look in the direction of Alberta's Lubicons to witness the continuing demise of a people. Yes, genocide prevails, even in this day.

When the February 9 issue of major Alberta newspapers sported front page headlines announcing that Alberta had awarded over 29,000 square kilometres of forest land to Daishowa Canada Company Ltd. of Japan, the logic of government, again, appeared illogical and nothing short of a slap in the face.

The lands which surround approximately 65 square kilometres designated for the Lubicon reserve is but another example of government indifference to its Indian residents. While willing to accommodate Daishowa's designs to construct a \$500 million pulp mill, it does so only after failing to provide any prior economic sustenance to Little Buffalo, a community ravaged by a severe outbreak of tuberculosis last fall, suicide attempts, inadequate housing and health conditions, high unemployment, and so on.

Government sources claim the mill will be a boon to the economy and provide about 2,000 jobs. What they fail to mention are the tragic human, social and ecological consequences of such enterprises.

Wildlife will be forced (in fact, has already been forced) to vacate the territory around Lubicon, compelling Indian people to accept welfare or jobs they don't comprehend or are able to take pride in. Entrepreneurs will flaunt

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## Only Getty Can Clean Up Lubicon Mess

... ministers put premier on the spot

Premier Don Getty clearly is the man on the hot seat now.

With decisive leadership, he can be the hero who finally resolves the long-standing efforts by the Lubicon Lake Indian Band to achieve a fair land claim settlement.

But if he supports the evasive, manipulative and misleading actions of his ministers — and the open letter signed by Attorney General Jim Horsman and Forestry Minister LeRoy Fjordbotten is only the latest

of a series of such actions — then he will be the focus of the blame for the failure to reach a settlement.

While Getty may justifiably claim that others beside himself must be partly to a settlement by meeting with Ominayak and promising to personally pursue a settlement he has assumed that responsibility and he will be the goat if he doesn't deliver, and deliver soon.

At the moment he is caught between a rock and a hard place, but he

can extricate himself from that uncomfortable position with a little risk. The majority of public opinion is clearly against the dishonest tactics of government and in support of a just settlement for the Lubicons.

Aside from the fact that the Lubicons are clearly entitled to the land, Getty can only gain political points if he can take a lead role in open and honest negotiations that result in a just settlement.



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their alcohol and women may become the object of sexual exploitation. The water, soil and air will be tainted by chemical imbalances. One only need look at communities like Fort McMurray, Edson, Calgary and Edmonton which have already undergone such transitions.

What little capacity the government has to resolving the plight of the Lubicon is truly astounding. While they reluctantly flog trivial issues like Lubicon population figures to determine reserve size, the people are treated like puppets and political footballs.

The province argues that the Lubicon are only entitled to 25.4 square miles, the feds say 36.4, and the Indians claim 91.4. The government estimates are based on supposed figures from 50 years ago. The Lubicon dispute that, and purport the use of more current figures which put the

aggregate at 450 people, plus.

Still another angle in the entire scenario centres around the fact that the signing of Treaty 8 in 1899 should have included the Lubicons, but did not. In 1933, they drew the matter to the attention to the feds who elected to disregard the claim. Several years later, government promised, but never fulfilled, a commitment to provide reserve land. This being the case, the Lubicons wondered why they should have to submit to figures of 50 years ago when the settlement is being negotiated in contemporary times. One couldn't fault the Indians for not settling the issue back then. That was the government's fault. Seeing they chose not to treat the matter then, say the Lubicons, they must pay the price by contemporary standards which translates into land size based on the current

population figures.

Until government addresses the Lubicon land claim fairly and fully, they will not but remain in the same camp as those who went before them and practiced genocide against Indians.

In white society, the destruction of others is a heinous crime. Since when is government justified in practicing extermination tactics, and what will it take to arrest it?

## National Communications Society Two-Year Accomplishments Reviewed

by Melvin Sharphead

Ottawa — As it approaches the second anniversary of its creation, the National Aboriginal Communications Society (NACS) can list a number of achievements.

Jeff Bear is especially pleased to talk about those accomplishments. He's been the coordinator of the organization from its beginning, and his enthusiasm is evident as he talks about the society.

At the top of the list of achievements for Bear and his board of directors is the commitment of permanent funding for member Native communications societies across Canada through the Native Communication Program (NCP) and the

Northern Native Broadcast Access Program (NNBAP) administered by the federal Secretary of State.

Until last year, the programs were pilot projects and funding for them was to end March 31 of this year with no commitment for their continuation.

While Bear is pleased that permanent funding has been negotiated, he says he and his board disappointed that there is no provision for increasing the level of funding. Negotiations are continuing for increased funding, particularly for radio and television in the southern parts of the provinces.

Under current policy, funding is provided for

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radio and television for only two societies south of the Hamelin line (the boundary arbitrarily set by the federal government to divide northern and southern Canada). Those two societies are the Wawitay Communications Society based at Sioux Lookout, Ontario

and Mikisew Broadcasting Inc., based in Thompson, Manitoba.

Bear says the government's philosophy is that this policy will achieve its primary goal of enhancing Native culture and preserving Native culture.

"The irony," he says, is

that (Native) people in the south face a bigger danger of losing their language and culture."

He said publishing and broadcasting are also essential for Native people to overcome "the bad image they have in cities — the alcoholic, skid row image. They

need a vehicle to show successful Native people in office buildings, looking like their non-Native counterparts."

Bear says NACS officials are hopeful that reaction to the Caplan-Sauvageau Report on Canadian Broadcasting, and changes to the Broadcast Act will give added support to efforts to obtain increased funding for Native programming and greater access to broadcasting time on the CBC and on commercial radio and television stations.

Noting that this new legislation has yet to be developed, he says "we are hopeful it will be reflective of our concerns."

Other broadcasting goals are "to acquire our own satellite distribution system, our own transponder and, five years down the road, our own national television channel," and to have Native representation on the Canadian Radio-Television Telecommunications Commission and on the boards of the Canadian Broadcasting Corporation and the National Film Board.

"Because of the high presence of Native reality in programming," Bear says, these governing bodies should have "representation sensitive to Native economic, social and political reality."

While firming up funding and lobbying for more support for broadcasting have dominated NACS activity since the society was formed in May of 1986, it has not lost sight of other objectives, including networking, education and training, and a national library of

Native production material.

Networking between member societies across the country, and education and training, have been particularly strengthened, Bear believes, by annual national conferences highlighted by training sessions in various aspects of publishing, broadcasting and communications administration.

The first such conference was held in Banff

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last June, and the second will be held in Halifax July 4 to 8 this year.

The awards ceremonies at the Banff conference were particularly successful, and Bear says awards categories will be expanded this year at Halifax, with a separate section for Native language awards.

Also new this year is a bursary to be awarded to someone who has made an outstanding contribution and demonstrated commitment and dedication to Native communications. The cash bursary will enable the person selected to take time off for study. The amount of the award

has not yet been set.

Bear says work has begun on developing a national news-gathering service for members, and to be sold to the mainstream media.

"We are training a member from each society to access material electronically, to search out specifically Native material from the Globe and Mail, Southam, Canadian Press and other sources."

The procedure NACS is following, he says, is to set up a technical base, then a human base and then the network.

Working with Bear at the NACS head office here are an administra-

tive assistant (who doubles as network manager), a researcher/writer and a secretary/receptionist.

In addition to his involvement in the activities already described, Bear handles speaking engagements on behalf of NACS (primarily at universities) and was producer and director of a recently-completed half hour television documentary on Native communications entitled "Sharing A Dream" which is going to be broadcast on the CBC National Network program, "Canadian Reflections."

Originally from New Brunswick, and trained in film and video, Bear was

director of the Aboriginal Radio and Television Society (ARTS) in Alberta, then chief executive officer of the Native Communications Society in British Columbia before becoming the first coordinator of NACS.

The president of NACS since its founding is Ray Fox, the current director of ARTS, which produces radio programming in Lac La Biche.

Robert Merasty of Missinipi Broadcasting based in La Ronge, Saskatchewan is NACS vice-president, while its secretary is Garnet Angeconeb of Wawatay in Sioux Lookout and the treasurer is Clayton Blood, executive director of Indian News Media in Standoff.



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## Fort Chip Band Officially Opens New Housing Units

Seven single-family houses built in Fort Chipewyan during 1986 and 1987 were officially opened at a recent ceremony, by Jack Shields, MP for Athabasca, with federal officials from Canada Mortgage and Housing Corporation (CMHC) and Indian and Northern Affairs Canada (INAC).

Making the announcement on behalf of Stewart McInnes, Minister responsible for CMHC, Mr. Shields said, "this particular project is evidence of the federal government's on-going commitment to provide adequate housing for Canada's Native people."

The total capital cost of the seven units is \$557,200. CMHC, Canada's Housing Agency, insured loans totaling \$315,640 through the Bank of Montreal in 1986 and Peace Hills Trust in 1987 under the

National Housing Act.

Assistance from the Government of Canada is also provided in the form of a maximum annual subsidy which totals approximately \$36,500 and is distributed on a monthly basis. The purpose of the subsidy is to reduce the mortgage interest rate and to keep occupancy charges as low as possible for the members of the Chipewyan Band.

The seven dwellings are located in the Fort Chip townsite and are hooked up to municipal services. The four 1986 units are three-bedroom with one unit designated for seniors, while the three 1987 units are two-bedroom facilities with two designated as seniors' residences.

The units are to reduce overcrowding in the village and are therefore rented to the most crowded families.

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Sunrise's objective, through these many activities, is to reorient the client to the society they live in, and provide a background for a successful return to their own milieu as a responsible member.

Sunrise is funded by various departments of the Government of Alberta, primarily A.A.O.C.

There is no direct fee to the client.

Should you require additional information, or wish to refer someone to the program, please call Sunrise at 269-5564.

# The Aboriginal Youth Club Presents The Nebulous Rebels

...on stage at the CNFC, Edmonton

by Bob Swan

An anxious group of about 50 people stands outside the Canadian Native Friendship Cen-

tre's (CNFC) gymnasium door.

It's Wednesday night and the mixed age group of theatre-goers are anticipating a fun-filled

evening — even though no one seems to know what to expect from the group they are about to see. So far, none have seen a performance by special guests, "The Nebulous Rebels."

An excited and expectant murmur runs through the crowd as the sound of thunder suddenly erupts from somewhere inside the gym.

"Sol, the Sunkeeper," a part played by 22-year-old Cynthia Watson of Saskatchewan, slips out the door and guides the visitors to their seats in the auditorium. A bright white colored mask hides her face from the visitors. Once everyone is seated the music takes over and Sol dances teasingly through the crowd. She offers the "sum" to various people in the audience but as they reach for the colorful ornament she pulls suddenly back and continues dancing. She weaves throughout the audience, her colorful clothing highlighted by the blackness of the stage

backdrop.

Watson is only one of five performers that work within the Nebulous Rebel group. Others are artistic director David Cassel, 26, of Calgary, Steven Humphrey, 20, of Edmonton; Binu Kapadia, 24, of Medicine Hat; and 40 year old Jim Shepard, who hails from Salmon Arm, B.C. All members are currently working and residing in Edmonton.

Each performance uses the stage talents of three of the group, while the other two are responsible to set up the stage, liaise with the audience, and run things in general. This way, the actors all have a chance to participate in all functions of the show.

The Nebulous Rebels is a group of fine-tuned young personalities who've been practising and performing their unusual dance routines since 1984. Though the members have changed slightly over the years several of the performers have been around since

day one.

The group participated in Expo '86 in Vancouver and have since been playing in the Edmonton area. In this particular edition (donated free of charge) the sidelined actors were Binu Kapadia and Jim Shepard.

On stage with "Sol, the Sunkeeper" (Watson) was David Cassel in the role of "Concord, the Condor", and Steve Humphrey as "Cirris, the Cloud Master".

Once seated the audience finds them-



PHOTO: BOB SWAN  
Aboriginal Youth Club Director Frank Logan is last in line for "Windwalker" dance show.

selves surrounded by colored ropes — four separate sections, with each of the ropes designed to act as a border between various countries worldwide.

As the opening music

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PHOTO: BOB SWAN

Condor and Cloudmaster disengage on stage.

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and thunder subsides, the curtain opens and Cirriss enters the stage area.

It became evident where the slogan "break a leg" comes from.

Cirriss is over 11 feet tall. He runs (on stilted legs) at the Sunkeeper and she scampers away — appearing afraid of the tall creature. The Cloud Master grabs at the sun held by Sol. In a frantic tug-of-war Cirriss manages to wrest the sun away from the Sunkeeper. He now controls the sun.

Enter Concord, the Condor.

With music peaking,

thunder clapping, and the audience lending vocal excitement, Condor and Cirriss meet in feigned combat.

Finally, Sol the Sunkeeper retrieves the sun.

The theme and story of the dance is designed to promote peace and understanding to all nations in the world. The performance teaches that no matter how powerful one may be, there is always someone who has even more power.

Comments from the audience (after the show) included such expressions as "confusing", "powerful", "reverent", and

"filled with a certain harmony that to me demonstrates an attempt at stifling wars and instead, promoting peace through education — whatever that type of education may be."

Frank and Kathy Logan, the directors of the Aboriginal Youth Club, located in Edmonton's CNFC building on 117th Street just north of Jasper Avenue, were delighted by the performance. This was a first for the Centre. Coffee and cake was served after the show's ending and the performers mingled comfortably with those who had come to see them perform.

The 45 minute dance-play, considered a success by those in attendance, will undoubtedly return to the Centre in the weeks to come. But for now — check West Edmonton Mall, because the Rebels will be performing there (dates not confirmed) this month.

## Lubicons Consider Court Injunction

### ...want to stop takeover of traditional lands

by Ennis Morris

The Lubicon Indian Band is considering the possibility of filing a court injunction in an attempt to stop the Alberta government from turning the band's traditional lands over to a Japanese pulp mill company. The land in dispute is to be used to provide feed-stock for a proposed pulp mill project.

Plans for the \$500 million pulp mill project were recently announced by Alberta Premier Don Getty. Construction is scheduled to begin later this spring.

Daishowa Canada Co. Ltd., the company which has been given the land

has also been awarded a forestry management area which includes the area the Lubicons are claiming as the land they

are entitled to as part of a land claim settlement. The Lubicons have been seeking land rights in the

Continued



PHOTO BOB SWAN

Ciriss: Woman as "Sol" in colorful yellow, red and white costume as she depicts the "Sun-Keeper"

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area for over 48 years.

Grants totaling nearly \$74 million — \$65 million from the Alberta government and the other \$9.5 million from the federal Western Diversification Program (WDP), is also part of the deal received by Daishowa.

Indian Affairs Minister Bill McKnight, who is also the minister responsible for the WDP, has made remarks that indicate he will not allow the

province to include Lubicon lands in the deal.

The mill, after a two year construction and preparation phase, will employ around 1,300 during peak periods as well as creating about 630 direct permanent employment jobs — 300 in wood harvesting, 300 in the mill and about 30 on a contract basis. Over 1,200 additional indirect jobs will become available once construction is completed.

## MPs Back Lubicon Request To Re-Involve E. Davie Fulton

by Darryl Fisher

Members of Parliament have added their voice to the Lubicon call to re-involve E. Davie Fulton in the band's land claim negotiations.

The MPs, members of the House of Commons

Committee on Aboriginal and Northern Affairs, called for the resumption of bilateral negotiations between the Lubicons and the federal government, and Fulton's involvement in them.

The committee, comprised of representatives

of all three federal political parties, made the recommendations by a 4 to 2 vote last Tuesday (Feb. 9) after Fulton had appeared before it.

Fulton, former Conser-

vative justice minister and former British Columbia Supreme Court Justice, was appointed to study the Lubicon situation by

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David Crombie when Crombie was minister of Indian Affairs. His report, supportive of the Lubicon position, was not released and Fulton's involvement in the negotiations was terminated.

At last week's meeting, Fulton told the committee he was "anxious to do anything I can to bring about a just and equitable settlement," and that he believed it possible to determine in three to six months if there is a basis for an agreement.

The Lubicon Lake Band, missed when Treaty 8 was signed in 1899, has been seeking rights to its traditional

lands for 48 years.

Fulton told the committee that the current minister of Indian Affairs, Bill McKnight, is opposed to his involvement in the negotiations because "he feels that I have stated an opinion that is unacceptable to the Government of Canada, and that on that basis, I would be a prejudiced party."

He said that conclusion by McKnight is based on a misreading of his report.

Even though an agreement had been reached in 1940 by the band and the Alberta and federal governments that the

Lubicons should have a reserve, Fulton told the committee, nothing had been done about it.

And, he said, after asking the federal government to go ahead with the agreement, the Alberta government opened the area up to oil and gas development. The result of that, he said, was that it became impossible for the Lubicon to continue hunting and trapping on the land.

Calling the Lubicon situation a tragedy, Fulton said they have rights and claims which have not been recognized, "their trappings have been bulldozed into extinction, their livelihood has been driven away (and) they've nothing to which they can turn."

Fulton also outline for the committee the key variations in the positions of the three parties involved in the dispute, which centres on band membership.

In the 1940 agreement, the federal govern-

ment agreed to grant 65 square kilometres of land to the Lubicons, based on 50 hectares per person for a population of 127. The Alberta government is unwilling to provide more land now, while the federal government has increased the amount of land it is willing to provide to 160 square kilometres, based on a population increase to 300. The Lubicons, however, claim a current population of 457, and want 200 square kilometres of land.

The four members of the committee supporting the call for Fulton's reinvolvement in the negotiations were New Democrat MP James Fulton of British Columbia, Liberal MP Keith Penner of Ontario and Conservative MPs Guy St-Julien (Quebec), and Thomas Suluk (Northwest Territories).

The two opposition MPs called the decision a triumph for parliamentary reform.

## High School Seniors Get New Book

...The First Albertans to give insight into province's past

by Ian Knight

Alberta Culture and Multiculturalism is distributing complimentary copies of "The First Albertan's, An Archaeological Search" to all senior high schools in the province. The exercise is being carried out says Minister Greg Stevens, "as part of the (provinces) continuing commitment to inform Albertans about our prehistoric and historic pasts."

Stevens also said that

every student passing through the education system "will have an opportunity to learn more about the deep roots of Alberta's past."

"The First Albertans" begins with a description of how the ancestors of the first Indians are believed to have come to Alberta. The book also provides an account of the 10,000 years between the arrival of these "first" Albertans and the arrival of the

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winning Alberta journalist, Gail Helgason, and illustrated by Calgary artist Don Inman, the book provides a colorful and informative review of Alberta's past.

If you aren't in high school and no one else in the home is — you can still get the book. It's available at a variety of commercial book stores in the province as well as gift shops in all of the Historical Resources Division facilities. •



## Rocky's Road

by Rocky Woodward

by Rocky Woodward

Happy Easter everyone! I was planning to give up smoking for lent but when I mentioned it to my boys they said, "That's nice dad, but lent started two weeks ago."

It was funny — until I thought about the years I've been striving toward "work", especially in the last six years. Ambition is great but it tends to make a person forget about why they're really here. Too much ambition can also prevent one from taking time to actually smell the roses.

I can't remember where I read or heard the following sentence but somebody once said, "I tell my students to picture themselves the day after they die. Was your life worth it?"

Many of us race after

the almighty dollar, are work-a-holics; drink excessively and often have many other bad habits. We are probably all guilty of forgetting about ourselves — spiritually, mentally and physically.

I've been out of work for the past six months but let me tell you that I've never been closer to my family, myself and my God in years. I've had the opportunity to reflect back on my working years and don't really remember too much of anything. Sure, I remember the people, the travel and the work — but I don't remember being really happy. I suppose this happens when one is so busy and committed to outside projects that one forgets about himself and the people and things that are really important.

Today I thank God for slowing me down a little. The years go by much too fast already.

Edmonton

The Cook County Saloon's talent competition is long over, and although the darling of the Metis, Karen St. Jean, made it to the finals, she lost on the last night of competition. A message for you, Karen. I lost six years in a row to Kehewin's Albert Lapattate, until finally one day he showed up with a cold.

Your star will shine and you'll sit back and smile on the years you spent fine-tuning your talent and reminiscing — while counting the money you're bound to get for your hit songs.

Smile

An Elder went to the doctor one day because he had sharp pains in his heart. After examining him the doctor said that he'd have to "give up love making with your wife if you want to live longer."

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Draw a line to join correct positions with correct people.

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|---|---|
| <p><b>A</b></p> <ul style="list-style-type: none"> <li>A. Native Venture Capital</li> <li>B. Errington Arts &amp; Crafts</li> <li>C. Chief, Heart Lake Band</li> <li>D. V/P IAA Treaty 8</li> <li>E. White Bird Society</li> <li>F. Saddleback Hoop Dancers</li> <li>G. President MAA</li> <li>H. Sacred Circle Education</li> <li>I. Metis Children's Services</li> <li>J. Chief, Samson Band</li> <li>K. AHCC</li> <li>L. Chief, Ft. McMurray Band</li> </ul> | <p><b>B</b></p> <ul style="list-style-type: none"> <li>George Saddleback</li> <li>Christine Daniels</li> <li>Mill Payl</li> <li>Eva Cardinal</li> <li>Margaret Littlechild</li> <li>Peter Francis</li> <li>Lawrence Courtoiselle</li> <li>Jim Omeasoo</li> <li>Robert Cree</li> <li>Henry Quinney</li> <li>Carolyn Pettifer</li> <li>Larry Desmeules</li> </ul> |
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Easter Greetings  
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Next, I phoned Tom Ghostkeeper at Alberta Career Development and asked him the same thing. He looked into it only to find that Canada Manpower is not interested in my career development. So then I called my "older" sister and she said if no Native organizations have anything to offer why not become "Treaty". Now that's an idea.

I guess I was just biting at straws for a better education. I came to the conclusion that I'll remain an urban Metis

(halfbreed), will probably not become educated, join the welfare ranks, and watch soap operas for the rest of my life. It'll still be a good life. I have my family, the dogs look better each day, and heck, a friend said he'd get me operating his bob-cat in a month or so. He asked if I could operate one. I said that I did. Once I know exactly what a bob-cat is you can depend on me.

So until next time, keep your backs to the wind, and once again, a happy Easter to you all.

## Easter

...Christianity's most important celebration

by John Copley

When the whitemen first came to this country, one of the things they brought with them was their religion. Soon after their arrival, their clergymen followed to administer to the spiritual needs, but primarily to convert to Christianity, the Native people they encountered along the way.

As a result of their continuing efforts over the years, many Native people have become devout Christians — Catholic and Protestant, traditional and born-again.

Since Easter is considered Christianity's most important celebration, Alberta Native News acknowledges this special Easter season with the history of the first Christian activities in this area.

Catholic involvement with native people in this part of the country began at Lac St. Anne. The thousands who still make their annual pilgrimage to Lac St. Anne are just one indication of the importance of the Roman Catholic Church to many Native people.

A fitting example as well, for Lac St. Anne was the focus of the church's development in Alberta, and especially its first involvement with the Indian and Metis people of the area.

Easter seems to be a perfect time to look at the history of how that relationship developed, and to show some of the highlights of that history.

The whiteman's first encounter with the Cree occurred more than 400 years ago, in 1659-60, when Radisson and Groseillers led 27 fellow adventurers from Ville-Marie (now Montreal) on an expedition of southern and western North America.

Indian-White encounters increased considerably after 1670 when the Hudson's Bay Company was granted charter to the vast unknown territory of what would later become western Canada.

English and Scottish representatives of the company began fanning out into Indian country. They were accompanied by the young French

Canadians they had hired as servants and voyageurs to transport them and their goods along the network of rivers.

In 1977, the North

West Company was formed, and it became the most aggressive of several of the Hudson Bay Company's competitors. Soon, both compa-

nies were building competing forts near to each other throughout the west, including Fort Augustus and the first Fort Edmonton.

While the whitemen intermingled with the Indian people of the area, there was often a difference in the long-term nature of their involvement. Although there were expectations, the British were more likely to return to their homeland after completing a tour of duty, leaving their Indian women and children behind; while the

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French Canadian employees of the companies, who were single, married the Indian girls they met, stayed with them, and even became part of their tribes.

The result was that there were more French Metis than English Metis, and according to Father E.O. Drouin, O.M.I., in his booklet on the history of Lac St. Anne, they "settled around the forts as part-time contractors" or settled "in small

groups along the rivers and lakes not far from the Great Plains, where countless buffalo roamed. They were fishermen, trappers and hunters."

"Most of them remember the religion they have learned at the knees of their mothers sufficiently enough to pass on to their families whatever they knew. They desire to have their marriages and spiritual lives straightened out as soon as the

Men of Prayers of Black-robes came to these parts."

The first visit of the Catholic clergy to the territory didn't occur until 1838 when two priests, Father Nobert Blanchet and Father Modests Demers, on their way to British Columbia and the Oregon territory, stopped at major forts along the way from the Red River to the Rockies to teach catechism, perform marriages, hear confessions and offer Holy Communion.

They petitioned Bishop Provencher in order to establish a permanent mission at Fort Pitt, but the Bishop had only four priests to serve all of the vast territory from Ontario to the Rocky Mountains, and the United States border north. In addition, funds were limited, and the Hudson's Bay Company would not give the catholic priests free passage on its boats, even though it did so (and even paid small salaries) to Protestant ministers, including Robert Rundle.

Finally, on April 20, 1842, Father Jean-Baptiste Thibault left Red River on a 900-mile trip overland, and celebrated his first Mass at Fort of the Prairies (near what is now Edmonton) on June 19th.

According to Father Drouin, "wherever he goes he is overly occupied at religious duties with whites, Metis, Blackfoot, Assiniboines, Iroquois, Saulteau — the Priest does not remain

rooted at the Fort. He travels over the plains to contact Indians and Metis."

Thibault returned to St. Boniface for the winter, but returned the following year.

Thibault spent the latter part of the following summer (1843) at Fort Pitt, and tried to reorganize the establishment of a permanent mission 25 miles away, near Frog Lake. That effort was not successful, so he pushed instead for a mission at Manitou Sakhagen (Devil's Lake), which he renamed Lac St. Anne.

He was joined the following year by Father Joseph Bourassa, a young priest from Levis, a town near Quebec City. Together they ensured the establishment of a permanent mission at Lac St. Anne.

Their concerns though, were not purely religious. They foresaw the disappearance of the buffalo. Not only was there an abundance of fish, furs and lumber in the area, but the land was also good for grazing, hay making and cultivation. This ties in with their plans to have the Indian exchange their nomadic lifestyle as hunters for a more stable one as farmers.

For the next eight years, from their home base at Lac St. Anne, the two priests took turns; each venturing out into the surrounding territory while the other stayed behind to serve the

people in the immediate area.

In 1852, a new era of the Catholic Church in western Canada began at Lac St. Anne when Father Bourassa blessed the first church built west of the Red River district. A further boost came with the arrival of another young priest, Father Rene Remas, went to Lac La Biche to establish the Lac La Biche Mission.

He was struggling in

poverty until Lacombe heard of his plight and offered him help.

As Lacombe's influence grew, Lac St. Anne declined in importance and instead St. Albert grew in its importance as a centre of catholicism.

And to this day, the Indian and Metis faithfully return to Lac St. Anne by the hundreds and thousands, from far and wide, to restore their faith, where it all began so very long ago.

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# Alberta Indian Investment Corporation Holds Official Opening In Edmonton

by Clint Buehler

A new version of an established service for Indian businesses has been officially opened in Edmonton.

There was just cause for celebration, for the new corporation not only has a new identity, but \$8.3 million for loans to Indian businesses and \$2.5 million over the next five years for administration and training.

More than 200 chiefs, councillors, band economic development officer, Indian and non-Indian business people, other Indian leaders and government representatives joined the board and staff of the Alberta Indian Investment Corporation (AIIC) for dinner at the Edmonton Inn to celebrate the official opening of the new corporation.

The AIIC is the new

identity of the Indian Equity Foundation (IEF) and the Indian Business Development Corporation (IBDC) (originally called the Indian Oil Sands Development Corporation).

Officials of the federal government, which provided the funding for AIIC, predict the financial aid will result in the creation of 500 new jobs and 250 new Indian-owned businesses.

The federal government is pleased to participate "in a project whose success will have such a continuing and significant impact on the economic well-being of Indian communities in Alberta," said Wetaskiwin MP Stan Schellenberger, representing Small Business Minister Bernard Valcourt, the minister responsible for the Native Economic Development Program



The Hon. Rupa Steinhauser Memorial Award — Business Person of the Year Award to Archie and Dawn Wayson. Presenter — June Chien. Photo: Bert Crawford, Courtesy AIIC

(NEDP), which provided the \$8.3 million grant. Schellenberger is parliamentary secretary to Bill McKnight, minister of Indian Affairs and Northern Development.

He noted that the federal government, through programs such as the NEDP, has already

assisted in the establishment of a number of Native-owned financial economic development corporations across the country. "In so doing," he said, "the federal government is working to foster Native economic self-reliance through the development of a strong

Native private sector."

Congratulations and best wishes for success also came from Dennis Wallace, Alberta regional director general for the Department of Indian Affairs, which is providing the \$2.5 million for administration and training.

He said the 12 years of experience the AIIC group has in providing small business advisory services, and in adminis-

tering business loans, guarantees and contributions "is a melding of two concepts which will significantly improve service to Indian entrepreneurs."

"With capital funding from the NEDP, and multi-year operational funding from Indian Affairs, the AIIC will be one of the largest Indian institutions of its kind in Canada."

Continued



Presentation of NEDP Funding to AIIC President Fred Gladstone by Stan Schellenberger MP — on behalf of DRIE Minister Bernard Valcourt. Photo: Bert Crawford, Courtesy AIIC



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AIIC has been developed to provide financial assistance to Indian businesses in Alberta in a way that reflects the changes occurring in their economic situation and political structures.

It is the latest step in the evolution of Alberta Indian economic development organizations that began in 1976 with the creation of the Indian Equity Foundation (IEF) and the Indian Oil Sands Development Corporation (IOSDC).

The organizations were formed to assist Indians in pursuing business opportunities in oil sands development and other business ventures, and were based on agreements between Syncrude Canada Ltd., the Indian Association of Alberta and the Department of

#### Indian Affairs.

The IEF was created to provide interest-free loans to Indian-owned businesses, and the IOSDC (later the Indian Business Development Corporation) was to provide research and business plans for Indian business people.

Two years ago IBDC ceased operations. The board of directors of IEF had already seen the need for a larger organization that could provide more assistance and begun development of AIIC and the pursuit of funding from NEDP. They originally sought \$12 million, but agreed to accept the counter offer of \$8.3 million.

The primary activity of AIIC will be the provision of business planning and develop-

ment guidance and interest bearing loans to Indian businesses in Alberta which are viable and, in some cases, to invest in the equity of new and existing businesses.

Vice-President Eleanor Grandjamb says the change to charging interest for loans has been difficult, and board members have travelled the province letting the bands know about it.

"It's been quite a hurdle, from interest-free to interest-bearing loans. They're used to grants, and they thought the change was unfair."

The board explained that over the next five years, with devolution and other changes, "we have to become self-sufficient."

"It wasn't easy because they're accustomed to free money."

Grandjamb says she thinks leaders are beginning to recognize that you have to put something back in the coffers in order to survive.

Interest rates will be based on bank rates — prime plus, according to risk. In addition, criteria to qualify for a loan will be stricter than in the past to protect funding for the future. And to further secure loans, AIIC will obtain prior band council resolutions giving them access to assets (other than land) used as collateral for loans.

## Native Internship Program '88

### ...jobs available during summer break

Summer employment opportunities in the Canada Employment and Immigration Commission (CEIC) are again available for Native students. The Native Internship Program, which began 11 years ago in 1977, has met with continued success and has provided a variety of summer jobs for many Native students.

To meet eligibility requirements students must be returning to school in the next academic year and must be of Aboriginal ancestry. This is inclusive of all Metis, Indians, status and non-status, and Inuit.

In addition to financial benefits for the students, the program is also designed to ensure that students gain work experience in a federal government office environment.

Some of the positions with CEIC, whose three mandates deal with unemployment insurance, immigration matters and employment programs, are: immigration support assistance, student placement officer, employment counsellor assistant, assistant referral officer and clerical support.

Through work habits, general skills and confidence gained on these summer jobs, it is hoped that students will find a future career within the CEIC or the Public Service of Canada.

Native program coor-

dinator Joan Poole says the "benefit to (our) organization is that we get the extra help when staff is on vacation or when we need workers for special projects." She added that the bonus "for both the participant and CEIC is the cultural interaction each can bring to a working environment."

Last year 64 Albertans participated in the program — 14 of whom were returning from the previous year's program.

Poole said that the "momentum of the program over the years shows our managers' willingness to use it again."

Students are encouraged to apply early. Contact your local Canada Employment Centre or CEC on campus, for further details.

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# UBC Native Students Launch Protest

**...say not enough money available to help all**

by Jim (Corky) Simpson

The University of B.C. (UBC) Native Students Association has launched a protest because they say that one-third of Indian students enrolled at the university are not given assistance.

Political Science

major, Bev Scow, president of the Association, says the situation was created by a "capping" of funds for assistance to Indian students enrolled in post-secondary programs by the Department of Indian Affairs. She also said that the "capping" may product short term

financial gain, but "it's going to be a long-term disaster."

The department's decision to limit funds to assist Indian students in covering the costs of post-secondary education has prompted protests from several native and educational organi-

zations across the nation. Some of these include the Canadian Association of University Teachers and the Union of B.C. Indian Chiefs.

"On the one hand," says UBC Native Law Students' Association president, Al Price, "the government talks about

Native self-government, and on the other hand it cuts off the only route to make that a reality."

UBC currently has about 120 Indian students enrolled who rely on financial aid from Indian Affairs. Until this year, the DIA post-secondary program,

which started in 1973, had been considered a success story — until this year, when the federal government decided to cap (limit) funds available and limit the number of Indian students it would assist.

Native enrollment in post-secondary institutions across Canada has increased four-fold since the inception of the program in 1973. Less than 4,000 were in the program in it's first year — but that has jumped to over 12,000 in 1988, but only about two percent go on to complete a post-secondary degree.

The program costs have also increased substantially. In 1981, for example, the program cost was about \$25 million, but for 1988 the figure topples \$93 million.

Saul Terry, president of the Union of B.C. Chiefs, calling the situation "atrocious" said that the social costs of erecting barriers to education in front of already disadvantaged native youth would out-pace any savings the federal government receives by cutting aid programs.

Students like Scow and Price, says Terry, are "the next generation of Native leadership in Canada."

## The Alberta Scene

by Bob Swan

This new information section is designed to provide our readers with a brief synopsis of news-worthy items from throughout Alberta's Native communities. We welcome all contributions in the form of news items, community events and other types of local information items such as weddings and anniversaries. Write to address on the masthead (pg. 2) or phone me collect at 421-7983.

"Peace Pipe" is a new (it began in January) half-hour weekly radio program operated by Native students at the



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University of Alberta. The program can be heard on Tuesday mornings at 8:20 over CJSR Campus Radio, 88.5 on your FM dial. A spotlight on personalities and current issues facing Native people are the mainstay and focal point of the new program.

Saddle Lake's Onchamahas High School is holding its youth conference on March 18 and 19. The number there is 726-3730.

The Sagitawa Friendship Society in Peace River is co-sponsoring a solvents abuse workshop at the centre on March

22nd. AADAC is the co-sponsor of the one-day workshop.

The High Prairie Friendship Centre will be hosting its annual talent contest on March 25th. Competitions will get underway around eight in the morning at the High Prairie Elk's Hall.

The Enoch Band's Rec Centre at Winterburn will be hosting a two-day workshop on March 26 and 27. The activities will be centered around theatre, television and the film industries and will be designed to give a better understanding to Natives about the inner workings

of the acting profession.

The Western Canada Mens and Ladies Basketball Championships are slated for April 8, 9, and 10. This year's tournament is at the Blackfoot Band reserve in Gleichen. Call 734-7030 for further information.

The Fishing Lake Metis Settlement will celebrate its 50th anniversary this year with a

planned homecoming celebration. The celebration is tentatively scheduled for June.

Fishing Lake is getting ready for the annual Miss Metis Alberta pageant by opening invitations to area girls to enter the local MAA Miss Metis Zone 2 pageant. The winners advance to the finals in August.

## The Sweat Lodge

The sweat lodge has been used by Indians in the western hemisphere for many centuries. The prayer ceremony is considered an "uplifting" experience which is designed to aid in the spiritual and physical well-being of the individual. The purpose of the sweat lodge is to provide the user with a place to cleanse the mind and purify the soul.

It is common practice to participate in the sweat lodge ceremony with Elders from the community. This allows a chance to air feelings and come into closer contact with those around, while seeking solutions to today's problems. The ceremony provides a feeling of self-worth and allows the individual a chance to participate and share with others. Relaxation and a sense of fulfillment are left upon leaving the lodge. The ceremony is practiced by many on a weekly basis — but even occasional visitors may benefit from the sweat lodge. The lodge is frequented by religious and community leaders, thus providing an ideal location to meet and become involved in community matters.

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# Alexander Band Gets Ministerial Order

...will now vote under customary band regulations

by John Copley

Until recently, 21 of Alberta's 42 Indian bands elected their chief and council under the regulations set down by the Indian Act, while the other 19 voted under customary band regulations.

Now, there are 20 that vote by traditional custom.

The Alexander Indian Band, who decided to switch to the customary election procedure last summer, has been given a Ministerial Order which repeals the Order in Council of July 2, 1953, which put the band's election process under the Indian Act regulations.

Alexander chief Allan Paul and his team of six councillors will now be officially recognized by the Department of Indian Affairs and Northern Development.

Chief Paul says that the recent Order "allows the tribe to conduct its own elections." He added

Differences Between Indian Act and Customary Elections			
	Indian Act	Band Custom, Alexander	
Chief	One	One	One
Councillors	1 per 100 members	Six	Six
Term of Office	Two years	Two years	Two years
Resident Status	Usually a resident	One month	One month
Voting Age	18 years	21 years	21 years

that he was "confident that the tribe (would) move towards a more progressive and positive Indian government" and that "development on the reserve would continue" to prosper.

Dennis Wallace, regional director general in Alberta says his department will "continue to work closely with the band and encourage" the leaders of Alexander

"towards self-government".

The aim towards self-government by the Alexander Band has been evident for some time. The Kipiohtakawakamik health care group home for Elders, for example, is well known as the first of its kind built on a reserve in the province. The band is also internationally recognized for its successful Kipiohtakaw Edu-

cation Centre. A new school facility is planned for next year.

The Alexander Tribal

Council, headed by Chief Allan Paul includes councillors Tony Arcand, Leo Bruno, Harvey Burnstick,

Terry Newborn, Martin Arcand and Victoria Arcand.

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Minister Responsible for the Status of Women,  
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## Fort McMurray Winter Carnival

### ... mild weather, big crowds, enthusiastic competitors

by John Copley

It was time for Fort McMurray's annual winter carnival and the cold winds of winter did not come. Old Man Winter's breath, replaced by a

The town is alive — the streets and sidewalks are heavy with traffic as carnival followers attend the beginning of the many events scheduled

filled and challenging activities that please both spectator and competitor alike.

Broomball, dog sled races, weight-pull com-



Six dog sled race teams surge toward finish line at Fort McMurray's Winter Carnival

spring-like warmth that isn't usually present in northern Alberta until mid-May, helps guarantee large crowds and a pleasant competing environment.

over the two-and-a-half-day weekend.

The Fort McMurray celebrations, like others held each year through northern communities, include a variety of fun-

petitions and the ever popular King and Queen of the North Contest were among the highlights at this year's gala festivities.

Friday

Opening night provided new excitement for this reporter as the first in a series of 12 events that determine the eventual "King and Queen" winners got underway. The crowded yet comfortable Nistawayou Friendship Centre was bustling with activity as a couple of hundred spectators and well-wishers gathered to watch a near dozen king and queen team competitors vie for position (first thru fifth) in the jiggling, northern dress and squirrel events of the 12-event contest.

Though contestants enter the competition as



Retired sex tone Queen of the North winner 75-year-old Katie Sanderson.

a pair, judging is done on an individual basis, with the eventual winners being the team the most aggregate points. An event winner scores five points and grades downward as the fifth place spot is awarded a single point.

Chuck Beaver took first place in the "northern dress" portion of the show while competitor Lenora Mulawka was the ladies winner.

Solomon Yellowknee gathered up two first place medals as he struck homers in both the jiggling and squirrel skinning contests. His partner, Bertha Auger, scored a five-pointer with a victory in the women's jiggling portion while Mulawka took honors in squirrel skinning with a time of one minute, 29 seconds — a new ladies record?

Several guest speakers

were invited to the podium by master-of-ceremonies and Nistawayou director Gerry Cutbert. Among these were entertainer and communicator Ray Fox, first "Queen" of the north (1964) winner Katie Sanderson — who incidentally, retired at age 72 after winning her 11th contest; and Sam Sinclair, well-known community visitor and past-president of the Metis Association



Brad McDonald was the only entrant not to see a horn in the Moose Calling Contest.

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of Alberta (MAA).

Sinclair, full of wit and vibrance, received the best rounds of ovation for his soft spoken candor and funny one-liner "insight" type jokes that had the audience roaring in laughter. Sam would easily have taken a first place ribbon for public speaking — had there been one.

The two-hour dance that followed the competitions and banquet saw a lively/crowd of people under the music of Don Gladue and his band of merri-

ment. Old time fiddling and old time rock 'n roll are still favorites of those in McMurray and area.

#### Saturday

Warm, wet and well... I sure learned a lot this day. It was my first live coverage of dog sled races — and the experience will be a long-lasting one. Those dogs sure do love to run. When they're not tugging at the rope in anticipation, the dogs often look over their shoulders with a look that says "can we, can we go now, huh?"

Over 350 dogs representing 56 teams were on hand for this year's sled-racing card.

Four, six and ten-dog teams raced distances from four to 12 miles in length and even though the "warm weather isn't the best" for dog-sled racing, the day's events proved to be a real highlight.

The four-dog races are run over 4 miles. This year's winner was Amy Lesmeister who finished with a winning time of 12:11:97. Amy is cur-

rently ranked third by the International Sled Dog Racing Association (ISDRA).

Jerry Voyageur's team (driven by Terry Streeper) placed second with a time of 12:44:37 and close behind was third place finisher Jim Arthurs, who had a time of 12:44:43. The first place prize for this event was \$600 with \$450 to second place and \$300 to third.

The Alberta Treasury Branch's community mobile travel van was on hand to provide a PA system and information centre for contestants. The Treasury Branch makes the vehicle available to communities free of charge. A sincere gesture for sure.

Dog owners/trainers Dave Larsen and Tary Runde, both of Montana, were this year's seasoned competitors at the dog weight-pull competitions. Their heavy-dog entries took all the major prizes leaving only a second place finish to Prince Alberta's Eugene Boyer. The best pull of the event was one of over 1,145 pounds — plus the sled.

The dog must pull the sled a distance of about 5 metres (16 feet).

Meanwhile, on the ice... local favorites the "Night Hawks" took the first place prize in the broomball competitions after beating out another local team, the "Oilpatch Kids". A total of ten teams took place in the broomball tournament, Sunday.

The final day of celebrations was late finishing but none seemed to mind. The hectic schedule included the finals in the six and ten-dog sled races as well as the wind-up of the King and Queen contest.

The six-dog event, a race of 8 miles, was won by Dorothy Arthurs of Idaho in a time of 55:38 flat. Second place went to Ed Streeper of Fort Nelson, B.C., whose team finished in 56:31:72, followed nearly three minutes later by third place money winner Curt Merritt in 59:20:96. Prizes from first to third were \$800, \$600 and \$350.

It was the Streeper Borthers all the way in the 12-miles run as current world champion Ed Streeper took first place money of \$1,200 and brother Terry captured second and took home \$900. The \$500 third place winner was Robert Peebles of Saskatchewan.

Log chopping, nail pounding, bannock making, tea boiling, moose calling and target shooting competitions gathered at the "Snye" to complete the King and Queen contest.

The fun-filled and loudly applauded events

went without a hitch — save one. A little display of unsportsmanlike conduct by one of the (lady) contestants in the moose calling competition didn't go unnoticed. Yelling angrily at the judges and showing disrespect to elders offered little benefit for the youth who are in constant attendance at winter carnivals. Shame.

King and Queen of the North winners were Desmarais' Solomon Yellowknee (35 pts) and partner Bertha Auger (32 pts) who finished the two day plus event with 67 points. Only seven points back and in second place was Bob Plews (23 pts) and teammate Lenora Mulawka (37 pts) of Anzac. Third place finishers, Al Peters and Annie Auger of Ft. McMurray, combined for a total of 57 points.

Other than beautiful trophies, first place was worth a thousand dollars with second being awarded \$700 and \$400 to third and final cash winners.

Fourth and fifth place consolation prizes went to George and Alice Martin of Ft. Chipewyan and Desmarais' Chucky Beaver and Margaret Auger.

Competitor and King/Queen contest organizer Al Peters said this year's event "worked out great the competition level is outstanding". Peters began organizing the event last September and has donated much of his time to ensure "quality conditions and competitors and ample prize money" for all winners. As Al says, come back now, you hear!



Third place finishers in the King/Queen contest Anne Auger and partner (competition organizer) Al Peters.

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# Bissell Centre to Undergo Surgery

## ... new Centre to open next Spring

by Gary Auger

The aging Bissell Centre in downtown Edmonton has been in operation for over 78 years, and it's about to get new life.

By this time next spring the new facility will have opened its brand new \$1.5 million doors - and programs will be changing too - they must in order to meet the growing needs of the increasing numbers of the inner city poor.

Funding for the new project is being raised through donations - both from the private and business sectors. Much of the needed money has been promised by private individuals.

The Bissell Centre provides Edmonton's inner-city (Boyle Street area) dwellers with help and hope for better times. Hope, in that the professional staff at the Centre and the programs they offer, may add a spark of interest and aid in ideas that will enable the poor to have a better vision of tomorrow; and help, in that the Centre provides clothing, shelter and resource/referral information upon request. The programs also provide for recreation, reading and mingling - all designed to provide comfort, comradeship and a normal lifestyle for the Centre's many clients.

An early morning (they open at 8:30) visit to the Bissell Centre will give potential clients a cup of hot coffee, a sandwich and a talk with one of the social workers/counselors.

The private interviews are conducted to help the workers determine the individual needs of the client. And that's the key word. Need. A "need" is the only requirement a person must have in order to qualify for aid from the

Centre. Married, single, divorced - fat, skinny - tall or short, white, red, yellow or black - everyone qualifies.

The "friendship" room is a good place to start upon entering the 95 Street facility. This is a gathering place for many people in the community - especially single men, who stop for a coffee and sandwich each morning. The daily total of visitors can easily reach a hundred at peak times, but the morning average sees about 40 clients visit the friendship room.

The Centre offers programs for all ages. During the summer months the Centre operates a camp for low income families, children, senior and teens. Camps, like the one at Moonlight Bay, exist to provide a fresh-air camping-style environment to those who may not otherwise have the opportunity. The programs are designed to build confidence and restore human faith to those who feel life might as well be over. Activities include boating, fishing, arts and crafts and recreational events.

The Bissell Centre also operates a free day-care facility on a drop-in basis. Each year over 9,000 children are cared for while parents seek work and housing or simply keep appointments or take a needed rest. Hot lunches and a snack are served to the children daily.

Bissell Centre reports indicate that upwards of 1,600 counselling and support contacts are made annually - another 300 involve referral services and an additional 700 concern the emergency provision of clothing. About 3,200 people are in contact on a regular basis with the Centre, and to these go

an approximate 6,500 food hampers.

The youth program provides inner-city children and teens with activities that include arts and

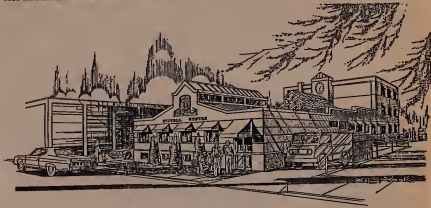
crafts, cooking, swimming, drama, as well as a chance to develop social and interpersonal skills, while at the same time, having fun.

A women's program is also available through the Centre, and operates its own facility at the Bissell Centre Annex on 96 Street. The women's

centre operates as an informal drop-in centre for women in need.

Counselling and advocacy are available and a

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hot lunch is served daily. Special events are common throughout the year and informal counselling is available, with qualified personnel, on a daily basis. All activities are on a no-charge basis.

Subsistence funding comes from various sources and is broken down like this: donations, 28%; government, 22%; United Way, 18%. Other sources of funding

include 17% from the Centre's store; 11% from the church, with the remainder coming from other ventures.

The new Bissell Centre will provide an even more concentrated effort on helping those in the inner-city area. The new facilities' programs will be published in upcoming issues of Alberta Native News.

## Cross Cultural Workshop-Elizabeth

by Donna Rea Murphy

"If things don't happen here the way they do in the white world, it's because we're different."

That statement was echoed by Metis participants at a recent week-

long cross-cultural workshop between Elizabeth settlers and Amoco employees.

The workshop was held as a joint effort between Amoco Canada and the Elizabeth settlement in an effort to learn each other's attitudes and cultural values as they may affect oil development.

"When two groups of ethnically and culturally separate people must work together, there may be misunderstandings," said facilitator Ted Van Dyke. "These two groups have learned to be human in vastly different ways and those differences must be addressed for harmony between the groups."

Specific areas that are looked at are those that may affect the daily

routine on a job.

Attitudes toward time, holidays, dress codes, priorities between family concerns and work responsibilities as well as attitudes toward authority and subordinates are clarified, Van Dyke said.

How these two groups view funerals is a good instance of how cultural differences can affect a job, he said. Among non-Native people, a funeral for a relative not in the immediate family, may only require a worker to take two hours off to attend the funeral. A Native person requires three days, he said, in order to attend the traditional wake, then the graveside ceremony and perhaps a supper later

that evening. A man goes to the funeral of the members of the community in order to show proper respect for the dead. Only a morally reprehensible man would put a job on a higher priority scale, Van Dyke explained. He added that misunderstandings about this very basic facet of Native lifestyle has created problems for Native workers working outside his own community.

Another area that must be closely examined by both groups, he said, is the power structure in a small community. "If the boss in the community is working under a younger, outside foreman, chances are the workers will go

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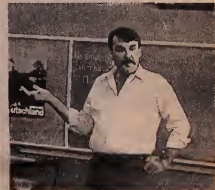
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Cultural Anthropologist Ted Van Dyke

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to him for guidance on a job rather than the foreman because the elder's opinion carries more weight with the community people than someone from the outside, even though that foreman may be the job expert," he said.

Cultural anthropologists Van Dyke and George Kupfer, both of Calgary, acted as facilitators and catalysts to get participants talking about prejudice, stereotypes and discrimination among distinct racial groups.

"I think (the workshop) is a good idea in that it informs both sides of the homework that may have to be done over the next few months in order to adjust to each others particular attitudes," Van Dyke said. He described it as an

escalating process of cooperation for both parties' mutual benefit.

"When Amoco came in, we realized the people weren't ready, so the council sat down and figured out the best way to handle the up-coming oil activity," said settlement chairman Archie Collins.

"We decided a workshop of this type would help everybody involved, and began planning for it. It's certainly been a success," he added.

Amoco's human resources worker from Calgary, Colleen Hutton, praised the two-day session — but she accepted its limits. "This certainly doesn't mean

there won't be problems (between residents and outside workers), but now there'll be a process in place to deal with them."

Discussions centered around the problems of discrimination and the many forms it takes. Van Dyke said discrimination "can take a positive form," in that never before has an oil company made such an all-encompassing agreement with a distinct cultural people, to provide funding, career opportunities and economic development, as has been done with the people at Elizabeth. Larry Lyons, power engineering instructor said, "from the issues that were raised it was

obvious this (workshop) was necessary." Amoco's environmentalist Dallas Zaretsky agreed. "I thought it was great — it'll certainly help me do my job more effectively." He said he benefited personally from the racial discussions.

"We've had an ongoing relationship with the people here for eight months," says district foreman Greg Grabowski. "I think these sessions were tremendous. Everybody talked, and differences were aired out and cleared up. Now we just have to see what comes out of this and formulate the next step."

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## Fort Chip Cree Band Gets "Devil's Gate" Granite

### ...as promised under 1986 land claim settlement

by Ennis Morris

In December of 1986, the Cree Band at Fort Chipewyan, was awarded an historic land claim settlement that ran into the millions of dollars. Part of this agreed settlement was the transfer of lands and resources back to the Native people in the area. A recent announcement by Alberta Attorney General and minister

of Alberta Federal and Intergovernmental Affairs, Jim Horseman, says that approximately 2,024 acres of land, locally known as "Devil's Gate", had now been transferred to the federal government in order to establish an Indian reserve for the Cree Band at Fort Chip. This is just the first of a total of seven parcels of land that is to be transferred as part of the land claim settlement.

Horseman said that he was pleased that the implementing of the settlement made it possible to be "able to provide opportunities for the Band to develop its resources."

The land transfer includes the mines and mineral deposits and will enable the band to proceed with a proposed granite quarry on the Devil's Gate site. The

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band will be working in cooperation with the Fort Chipewyan Development Corporation, whose shares are owned (majority) by the band.

For McMurray MLA, Norm Weiss, said that "the Devil's Gate site contains a significant quantity of two billion year-old Rochers Red granite" which apparently is among the highest of qualities of granite in the province. He said that the granite was also prized as a "fine building material" which was used "in the creation of jewelry and sculpture."

The province and the federal government are

providing technical and business assistance to the Fort Chipewyan Development Corporation through the Northern Development Agreement to assist its efforts to quarry and market the granite. The corporation is made up of the Fort Chip Cree Band, the Chipewyan Band, and the local Metis Association.

The marketing of the granite represents only one in a series of cooperative economic development initiatives introduced by the Cree Band since the result of the long-awaited land claim settlement.

# A Home and Native Land

by Heather Parker

**Editor's Note:** Heather Parker, a University of Alberta English major, has "an avid interest in Canada's history", especially as it relates to the country's Native people. Heather's aspirations include a career in the publishing field. She hopes to attain a position with Edmonton's "Reidmore Books" upon completion of her university studies.

This two-part serial, entitled "A Home and Native Land" has been taken from a paper that Heather wrote while studying Canadian History at the U of A. The essay scored an 8.5 of a possible 9 marks.

We welcome Heather, a nine-year St. Albert resident who hails from northern Manitoba, to the pages of the Alberta Native News.

National identity is... a sense of belonging to a particular community, often (but not necessarily) reinforced by a common language, culture, heritage, or the shared experience of living under the same government. (Robert J. Jackson — Politics in Canada, Prentice-Hall)

Metis people are the true Natives of Canada. Indian and Europeans were the immigrants — only the millennia separated their penetration into the New World. The meeting of the two races produced a mixture which was not from another land but whose sole roots were in the New World. (D. Bruce Scasey and A.S. Lussier — The Metis: Canada's Forgotten People).

The 1982 Constitution Act recognized the Metis as one of the Aboriginal peoples of Canada — a milestone in the long evolutionary process of a new "nation" in North America. However, because the Metis, or mixed-blood people, technically include all

of the offspring of the European-Indian unions, a great deal of difficulty exists in exactly defining the Metis "nationality". For example, as a race, the Metis include the mixing and matching of numerous Indian and European constituent nations: Cree/French, Cree/English, Huron/French, Blood/Scottish, etc. These are only a few of the hundreds of possible combinations that would have produced Metis Children. As well, once Metis numbers were sufficient to allow intermarriage, the "stock" combinations became increasingly numerous and complex. As a result, many of the normal criteria used to measure or establish national identity are not readily applicable to the mixed-blood people. Given the wide variety of parentage, the Metis did not possess any single common language, culture, customs or heritage which would have focussed a national sentiment. Thus, even though some writers describe the Metis as though they have *always* been, it was only over a period of time that a history of shared experience and the development of a unique hybrid culture could mature enough to provide a focus for Metis identity. Recognized in 1982 and dramatically expressed in the late 1800's, Metis nationalism was first articulated in the 1810's and crystallized in the period from 1800 to 1850. Literally, first born on the east coast then spread westward — as well as south from Hudson Bay — the Metis of Red River were the first to call themselves a "New Nation" and to ask for recognition as such. Was this an inevitable solution? Considering the growth numbers of Metis in the early nineteenth century, possibly, but the evolution of a new "people" was greatly influenced by outside agents. The historical, social, political and economic factors that contributed to the articulation of Metis nationalism in the period preceding and following 1815 were largely decided, initiated, and influenced by the European (white) society of the time through the colonial government, the Hudson's Bay Company, and the North West Company.

The historical presence of the Metis is often jokingly said to have begun nine months after the Europeans arrived in North America. As the Europeans stayed and increased their contacts with the Indians through exploration and the fur trade, the numbers of Metis grew. Their existence is increasingly commented on from the mid-eighteenth century, but Indian-British alliances are mentioned

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in the Hudson's Bay Company records as early as 1682. The size of the Metis population is difficult to determine, however, because exact birth and death records do not exist. As well, many of the genetically mixed-blood people were absorbed into the Indian tribes (usually the mother's tribe). The transient lifestyle of the fur traders and the brevity of some of the alliances "à la façon du pays", this assimilation was due partly to necessity for survival but also because the children brought prestige to the tribe and increased its strength of numbers. This ready acceptance of Metis children as Amerindian can be seen in the emergence of new "tribes" in Saskatchewan and Ontario (the Parkland People and the Lake of the Woods people). These groups can be traced back to a European patriarch but signed land claims with the Canadian government and are, thus, legally Indians. As well, Don Whiteside quotes minutes of a Great Lakes General Indian Council meeting indicating that, even into the middle of the nineteenth century, the Indian tribes would make no distinction between half-blood and full-blood members, and that membership was based more upon personal choice and performance than genetics.

Moreover, from the European point of view, the Metis were generally distinguished as a sub-group of either of the parental groups or were directly classified as belonging to one group or the other. For example, Roy's article emphasizes Samuel de Champlain's idea of one people from intermarriage — although Champlain was thinking of French citizenship rather than the creation of an entirely new nation. Roy also points out that French law allowed Metis offspring to identify themselves as either French or Amerindian. In such circumstances, the growth of a new nation is not only discouraged but extremely difficult when the legal (political/social) system allows for only an either/or choice. In the example given, the Metis factor exists as incidental rather than primary and the importance of "mixed-blood" is overshadowed by cultural choices. In discussing the problem, John Foster, U of A History professor, describes the Metis in the Great Lakes region. Foster indicates the strong influence of French Canadian lifestyle in the children of voyageurs and traders from Montreal by commenting that "one has a sense of Canadian communities which happen to have mixed-

blood components but do not see themselves as distinct from Canadian." In this instance, the cultural and personal identification of the Great Lakes Metis with Montreal could be paralleled to the "home ties" of immigrant Canadians to England and France. For good or bad, a separate identity or sense of self results only from independence.

This phenomenon can also be seen further west in what was to become Manitoba. Here, too, Metis offspring had a chance to choose their "identity". Because of the relative lack of permanent European settlement in the Far Northwest, the choice was slanted in favour of membership in the Indian tribes. Around the forts, however, "villages" of Indian or Metis women and their children helped to establish a more permanent white society. In the resulting confusion, Metis children were identified in a number of ways. In some cases, they were broadly described as Indian but distinguished as European offspring by such terms as "Indian Lad" and "Factory Boy". In other cases, however, Metis children were considered part of the "white" or European society. Paternalistic identification appears to have been fairly widespread from the Great Lakes too the Far Northwest as Emile Pelletier comments that censuses taken across this area to enumerate whites and Indians continually (and "erroneously" according to Pelletier) record the Metis as white. Referring specifically to a census recorded in the journals of Alexander Henry and David Thompson, Pelletier emphasizes that

*It is to be noted that in this census of 1805, the Indian wives and half-breed children appear to be enumerated as "whites". In fact, there were not white women in the country. The first one, Marie Anne Gaboury, wife of Jean-Baptiste Lagimodiere arrived in 1806.*

The arrival of white women was to have profound social and historical effect on the evolution of Metis nationalism. After nearly a century and a half of being identified according to either/or criteria as a full citizen or a member of a sub-group of the Indian and European nations, the mixed-blood person now experienced direct comparison to a full-fledged "white society". While genetically true, historically, the import of the term "Metis" and "half-breed" were not realized until after this time." •

## Missionaries Plentiful In Early West

by John Copley

The Protestant Christian Church played an important role in the pioneer days of the early west. As the whiteman's settlement of the west grew quickly the church focused much of its

attention to the Native people in the area.

The first Protestant missionary to reside in the Edmonton area was Robert Rundle, who was a representative of the Wesleyan Society of London. He arrived in

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# Clark to Protest British Proposal to Label Leg-Hold Trapped Furs

by Gary Auger

Canada.

Protests against a British government proposal to label furs obtained by trappers using leg-hold traps have gained the support of External Affairs Minister Joe Clark.

The British proposal is the latest step in an ongoing anti-fur campaign in Great Britain and Europe, says Bob Stevenson, executive director of the Aboriginal Trappers Federation of

Clark has promised to vigorously protest the British government's plan that would require some fur products sold there to carry a tag saying they might have been made from furs obtained by leg-hold trapping.

He told the House of Commons that the British plan constitutes a very serious threat to the livelihood of Indian, Metis and Inuit Canadians who depend on the fur industry to live.

The Canadian government had been notified in advance of the plan, Clark said, but on such short notice that there was virtually no advance warning.

"We will oppose it and we will fight it," Clark told the Commons after the matter was raised by Dave Nickerson, the Conservative MP for the Western Arctic. Clark said he plans to raise the matter with British Foreign Secretary Sir Geoffrey Howe and other British officials.

Stevenson says many

Canadians do not realize that many Native people still depend on a land-based economy of trapping, hunting, fishing, farming and gathering.

It is estimated that more than 100,000 Canadians earn all or part of their income from the fur industry, which is worth \$1 billion annually, with wild animals accounting for half that total.

The new regulations would apply to products made from the fur of bobcats, coyotes, lynx, wolf and several species of fox.

Fur products made from the pelts of animals raised in captivity will not be required to carry the labels.

The trappers federation has 20 member organizations across Canada working with all segments of the fur industry. The organization's major activities are concerned with trap research and development, trapper education, public information and economic development

within the fur trade.

Major activity in recent years has centred on countering intensive anti-fur campaigns — particularly in Great Britain and Europe — through information, education and political lobbying.

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The awards are open to native students who are Canadian citizens or permanent residents of Canada. These awards are made possible by a contribution from the Native Economic Development Program, Government of Canada.

For more information and application material, write to:

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# The Origin of Easter

by John Copley

"And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his garments as white as snow; and the guards shook for fear of him, and became like dead men. And the angel answered and said to the women (Mary Magdalene and the other Mary), 'Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come see the place where He was laying. And go quickly and tell his disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you.'"

(Matthew 28)

Easter, the most celebrated Christian festival of the year, was first observed in the early second century.

The central focus of Christian belief is that Jesus Christ, after his death, raised from the dead, and that his passing was a sign of man's reconciliation (harmony) with God.

The date of Easter, determined by Roman Emperor Flavius Constantine (Constantine I) at the Council of Nicaea in 325 AD, is the first Sunday after the full moon that occurs on or after the 21st day of March (spring).

According to a legend that arose prior to the Norman conquest of Great Britain, the name "Easter" is derived from Eostre, the goddess of spring, whose festival was celebrated at the same time.

Though Europeans have celebrated Easter for many centuries, the North American traditions have only taken firm hold since the mid 1800s.

It is said that the slow acceptance of Easter in North America was

because of the early Puritan domination of the colonies.

The Puritans were Christmas and Easter boycotters, who had little time or sentiment for religious occasions.

However, since its acceptance around the era of the American Civil War (1861-1865), Easter has become an extremely popular Easter celebration.

Spring school breaks, vacations, family get-togethers, festive dinners and church services are among the joyous activities that children and adults look forward to each spring.

And everyone waits for the "Easter Bunny".

Omnem vivum ex ovo — a Latin proverb, which when translated means, "all life comes from the egg," is said to be the main reason for the existence of the traditional "Easter eggs" as we know them today.

Many theories and beliefs center around the egg. For instance, in central Europe it is believed that an egg laid on Good Friday (the Friday immediately preceding Easter Sunday)

would see their yolks transformed into large diamonds — if kept for a century.

Another is that a Good Friday egg, when cooked and eaten on Easter Sunday, would provide protection to protect sudden death or illness to the one eating the egg.

Games are another source of egg importance. Once such game, introduced into Canada by the British, is played like "demolition derby." The contestant rolls his hard-boiled egg into other hard-boiled eggs — the last one to crack is the winner.

Easter, for some, is a religious gathering. To others, it is a time of family reunion. For yet others, it is a time for solace and reflection.

For the younger generation — those now in school and readying themselves for the challenges of tomorrow, Easter is fun. It's family. It's sharing. It's chocolate bunnies.

Whatever your reason to celebrate Easter — have a good one, and remember — be careful on the highways. \*

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## Turtle's Pace Preferred By Feds

### ...Natives say NEDP program could be run smoother

by John Copley

The Native Economic Development Program (NEDP), a \$345 million project under the direction of Bernard Valcourt, the minister responsible for the program, is not living up to its expectations — despite the flow of money, say some of Alberta's Native leaders. Valcourt, during a recent press conference in Edmonton, announced a \$6.2 million grant to 11 Alberta projects. During the conference he said that the recipient projects "demonstrate the importance of native entrepreneurship both for the provincial economy in Alberta and for Canada as a whole."

But Native leaders say the positive picture painted by Valcourt isn't as clear as it seems. During the past four years a total exceeding \$37.5 in grant money has been channeled through to Alberta under the NEDP program. This figure represents about 20 percent of the total amount of \$192 million passed out across Canada. These totals include multi-million dollar grants to three Alberta "umbrella" investment organizations. These are: Apetogossan Investment Corporation (for Alberta Metis); Settlement Investment Corporation (for Metis on settlements); and the Alberta Indian Investment Cor-

poration (for Treaty Indians).

The biggest single criticism from Native leaders is directed at the "application process period."

Indian Association of Alberta spokesman Lou Desmerais remarked that it often took months, and in some cases, even years for an application to be duly processed. Desmerais said that the NEDP program may be working "but it's working awfully slow."

Metis Association of Alberta (MAA) president Larry Desmeules said he feels the NEDP could be more responsive to the Metis by realizing they are often short of finances. He said that unlike

the Treaty Indian who often has access to funds to hire professional assistance, the Metis had a much different path.

Valcourt was quick to deny yet another allegation from the IAA's Desmerais — that political considerations often determine who gets money from the NEDP. The minister said that money is never granted for political reasons.

He did say, however, that less red tape would deliver a smoother product.

Valcourt indicated that the NEDP does take into account the problems of Indians on reserves, who often have difficulty in attaining loans because they are not able to provide collateral. Property on Indian reserves cannot be seized by creditors.

While praising the significant efforts of the Native private sector, which he said was a prerequisite for the success of Native self-government, Valcourt said that in all his talks

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with Native leaders, even at the grassroots level, he was "gratified by the depth of Native commitment to bring about economic self-reliance"

on their own.

The 11 projects to receive grants are expected to generate in excess of 100 jobs in the Native community.

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\$200,000 to Pimce Well Servicing Ltd., St. Paul, to buy a second oil well servicing rig; creating five jobs;

\$320,000 to a Hinton logging company sponsored by Fox Creek Development Association, for equipment; creating four jobs;

\$441,000 to Chiniki Restaurant Ltd. in Calgary for expansion; creating to nine new jobs;

\$442,000 to Fort McKay Development Ltd. for the construction of a commercial building; creating six new jobs;

\$475,000 to St. Paul's Mannawani Cultural Development Society to buy a commercial building; creating two new jobs, with an expected 17 more to come;

\$1,700,000 to Nakoda Lodge at Morley. To establish a conference centre which will encompass the existing lodge and a proposed 50-unit hotel, swimming pool and a variety of other assorted facilities; creating 25 new jobs; and

\$2,510,000 to Kainai Industries Ltd. at Stand-off for the construction of 50 modular home units; creating 34 new jobs. •

# The Metis Association of Alberta

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Dr. Anne Anderson

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The culture of Canada's Native people, the Indian and the Metis, began here. We should remind ourselves how close our culture came to dying — because we, the original Canadians, did not do our utmost to preserve it. Many of us do not fully recognize the importance of what we nearly lost.

Canada has great importance as one of the world's leading countries. We should do it justice by keeping our heritage alive and by being proud of our languages and our history. •

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# The American Bison

...a major contributor to early Natives

by Ennis Morris

The large and shaggy hump-backed shape of the American bison (buffalo) was once a common sight across the plains of North America. With the

flow of settlers and frontiersmen into the western regions of the continent the bison's fate was sealed. It took only a few short years to kill off millions of the creatures.

The vicious and profitable slaughter of the bison nearly brought about its extinction. It was only through the efforts of a few citizen and government groups that the bison still

knives; the stomach provided an excellent cooking pot and the bladder made an ideal waterproof bag.

Sinews and tendons were used to make bow-strings for the warriors and hunters as well as thread for the women's sewing needle, which was fashioned from a bone or a sliver from the horn.

The hooves of the bison were used in making glue while some used the tail as a fly swatter. Teeth made becoming necklaces and dewclaws could be used to make rattles.

Ribs were used for a variety of things including the making of arrow shafts and lances.

The full hide of the

buffalo provided for warm winter clothing and the stripped (bare) hide was used for summer clothing and tipi door coverings.

The hair of the bison was used as filling for the sleeping area and also woven into rope to make a variety of items.

The bison — once a major contributor to the Native way of life.



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remains today.

Unlike the hunter of today, who wastes much of his kill, the Native hunters of yesterday were much more versatile with their prize.

The buffalo was not only used for its meat protein, nor for its ability to provide warm clothing. The buffalo was used for much more than that.

The short, curved horn of the beast was used for many things including spoons, cups and weapons. The skull of the animal was used in religious ceremony — it is part of the Sun Dance. Bones from the bison made ideal tools and

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# Ottawa Hosts Canadian Native Art Show

by Ennis Morris

Saskatchewan was represented by Bob Boyer and Don McLeay.

Manitoba's David Williams and Ron Noganosh were on hand as Lance Belanger and Shirley Bear, both of New Brunswick.

British Columbia was represented by R. Elsie John, while other artists included Pierre Siout of Quebec and talented Marvin Bourque — a carver from the Northwest Territories.

The Alberta participants in Visions '88 were contemporary artists Joane Cardinal-Schubert of Calgary and her northern neighbour, Jane Ash Poiras of Edmonton.



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## B.C. Indians Want More Time For Agreement On Logging

by Cory Boulet

Vancouver — Indian leaders want more time to negotiate an agreement on logging in the Stein River valley.

It would be a travesty if only one month was allowed to reach an agreement, commented John McCandless, spokesman for the Lytton and Mount Curie Indian Bands, after Forest Minister Dave Parker announced logging in the valley has been suspended until March 15.

Chief Ruby Dunstan of the Lytton band, in an interview with the Vancouver Sun, accused Parker of saying one thing in meetings with Indians, and something else when in the provincial capital in Victoria.

"When he's talking to us in the hall on the reserve he's saying yes, and now that he's not there he seems to be going against the grain of those comments."

After a meeting in Lytton on February 4, announced to the media a seven-month procedure proposed by the Indian bands aimed at reaching an agreement over what to do with the valley.

Dunstan said he told the media that there would be no road building into the Stein until there is an agreement between the Lytton band and other interested parties. "How in the world are we going to come up with any positive results in a month?"

February 15, Parker told reporters in Victoria that a number of points outline in the earlier proposal warranted further discussion.

But, he said, the government will try to work out an agreement on constructing a logging road into the valley. And he emphasized the economic benefits of logging the 107,000 hectares of untouched watershed north of Hope.

"It translates into an estimated \$25 million a year in economic activity and more than 300 jobs in the communities of Hope, Lytton, Boston Bar and Lillooet," Parker said.

Dunstan said a letter she received from Parker did not mention the seven-month process, so now she wonders what the minister's intentions

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really are.

"Our assumption is that Mr. Parker agreed to a one-month period during which to agree upon a procedure," Dunstan said. "There is no way the entire process toward a formal agreement can be concluded in one month."

The British Columbia government has already

approved a mix of logging and recreation areas in the Stein and wants nine percent of the valley opened to timber harvest.

Dunstan says logging will destroy the spiritual value of the valley that archeologists say shows signs of human habitation dating back 7,000 years. \*



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# Indians Still Lack Decent Housing, House Of Commons Committee Told

by Clint Buehler

OTTAWA — Lack of decent housing on Indian reserves is still a problem, a House of Commons committee was told recently.

Conditions have improved slightly, but reserve housing problems are being complicated in the confusion caused by government efforts to solve old problems while at the same time devel-

oping modern policies for bands that want to be independent.

Current problems were outlined to Members of Parliament by Bill Van Iterson, Executive Director General of Indian

Services for the Department of Indian Affairs.

Noting that there has been considerable progress in meeting Indian housing needs, with the "urgent" shortage reduced from 11,000 to 2,000 in the past five years, Van Iterson emphasized, however, that another 10,000 homes are still needed and half the existing homes need major repairs.

He also emphasized that the government has constantly exceeded its goal of building 2,400 new houses and repairing 3,000 existing houses each year.

But, he said, one third of the houses don't have running water and sanitation facilities "that most of us take for granted."

Overcrowding is also still a problem, he told the committee, with an average of five people in Indian reserve homes, down from the 5.8 average of five years ago but still nearly double the national average of 2.8.

A significant change in

Continued



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the situation is not anticipated. Van Iterson said, particularly because the federal Indian housing

budget of \$92 million has not changed much since the 1983-84 fiscal year. However, he said, federal

estimates for the 1988-89 fiscal year do show a budget increase for Indian housing.

Another issue that concerns the government, Van Iterson said, and that they "haven't a clue how to deal with," is who owns the house on the reserve, the person who paid for it or the government?

Since Indian reserves are Crown land, he said, the government owns the land, and generally "he who owns the land owns

the building. Our interest certainly is that ownership (of the house) should not be with the government."

Van Iterson said another problem is how the government decides which Indian bands get new houses.

He said the decision is made using a complex formula involving band population and housing requirements, but some areas wind up on the receiving end more than others each year.

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## Haida Chief Stands Firm

...Richardson refuses  
Governor General's Award

by Marion Corbett

Haida Chief Miles Richardson has refused a conservation award from the federal government.

The award he was to receive was for his active role in bringing about the preservation of South Moresby Island in the Queen Charlottes. His voice helped to bring a halt to logging operations in the region as well as to see the area names as a national park.

Richardson was to share the Governor General's Award with federal Environment Minister Tom McMillan at a planned ceremony in Toronto.

Shock was felt throughout government and business circles when Richardson said he wouldn't accept the award as long as Native land claim issues remained unresolved. He said that the award would be accepted once the claims had been settled.

Asking that the award be held in trust until the Haida people felt as though they were a part of Canada, Chief Richardson said, "I come from an ancient people. Our struggle for recognition as a human society is not yet finished."

The award was presented to McMillan. •

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